

Good News for Modern Man

'The Devil's Masterpiece'

By M. L. Moser, Jr.



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Little Rock, Arkansas**



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Table of Contents

CHAPTER	PAGE
ABOUT THE AUTHOR	7
INTRODUCTION	9
THE DEVIL'S MASTERPIECE	14
TEV AND JESUS CHRIST	19
1. The Virgin Birth	19
2. Deliberate Deception	21
3. Deity of Jesus Christ	23
4. Miracles	25
5. Only Begotten	27
TEV AND SALVATION	31
1. The Blood Atonement	31
2. Propiation	41
3. Plan of Salvation Changed	44
POT POURRI ET CETERA	49
1. Words of Men Unknown	49
2. Words Omitted	50
3. Various Other Verses	58
4. Interpreters	65
5. Copyright	70
6. Translators	72
7. Ecumenical Bible	74
CONCLUSION	76
THE NEW ENGLISH BIBLE	82
THE LIVING BIBLE	85

GOD'S WARNINGS

Deuteronomy 4:2

“Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you.”

Deuteronomy 12:32

“What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it.”

Revelation 22:18-19

“For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.”



ABOUT THE AUTHOR



The author, M. L. Moser, Jr., was born and raised in Arkansas, the son of a Baptist minister. After spending a little over five years in the United States Marine Corps, most of which was in the Pacific theater during World War II, he was married.

He graduated and received degrees from Central Baptist College, Phi Theta Kappa; Arkansas State Teacher's College as a member of Phi Alpha Theta, and the New Orleans Baptist Theological Seminary.

In 1952 he and his family moved to Mexico as missionaries, first living in Morelia, Michoacan, then Guana-juato, Gto., and then to Villahermosa, Tabasco. During this time he served as President of the Latin American Baptist Theological Seminary.

In 1965 he was called to be the pastor of the Central Baptist Church in Little Rock, Arkansas following the resignation of his father who had served the church as pastor for some 34 years.

Since then he has devoted his time to pastoring the church, to writing books and editing *The Baptist Challenge*, an 8-page tabloid newspaper. Books written by Mr. Moser

include *Good News for Modern Man* — “*The Devil’s Masterpiece*” for which he was awarded a silver medal, the *Bob Jones Memorial Award for the Defense of the Faith* — 1971, presented to him by Dr. Bob Jones, Jr., Chancellor of Bob Jones University, Greenville, South Carolina. Other books include *The New English Bible* — “*Satan’s Polluted Translation*,”; *Baptist Handbook for Church Members*; *Capital Punishment — Christian Or Barbarian?* ; *Spotlight On the Ecumenical Movement*; *A Critique of The Living Bible*; *The Case Against Integration*; and *Creation Or Evolution*.

Introduction

"The Swinger's Bible," "The Hippies' Bible," "The most radical version of the New Testament" are just a few of the terms and phrases used to describe a recent translation of the New Testament by the American Bible Society. It is called "Good News for Modern Man" or "Today's English Version" or "TEV" for short.

Saturday Review for December 3, 1966 terms this new Bible as "The most radical version of the New Testament that we know of" and said that it is "written in a racy vernacular" and that "from a literary point of view, it is lacking." As an example of its "racy vernacular," Peter is said to have said "May you and your money go to hell" (Acts 8:20).

Just what's happened to the American Bible Society? It's simple. The American Bible Society (ABS) has gone "hippie." This organization which for nearly 153 years has been one of the most respected organizations in the world because of their interest in the distribution of the Bible has now gone "modern." **Parade Magazine** explains it all in an article written by Herbert Kupferberg appearing in the November 2, 1969 edition. The article was titled "The Bible Is Alive and Full of Love." Kupferberg writes:

Up at the snazzy, modernistic tower that houses the American Bible Society, things are really swinging. From a flagpole that rises in front of the gleaming stone and glass structure at 1865 Broadway flies a banner in two shades of green and three of purple proclaiming: 'Love Never Gives Up.' In the glass showcase windows fronting the crowded street is a huge sign in psychedelic colors and letters reading 'Love Is

Eternal.' On the counters inside are sheets of small stickers bearing the same messages. They're called 'love-seals,' and passersby are invited to come in and help themselves. So far, 1.8 million sheets of seals have been grabbed up and additional printings are on order. Society officials report that hippies as well as Bible students are pasting love seals on their letters, and hanging love posters in their rooms.

It's all a part of a campaign by the once-staid and conservative 153-year-old organization to interest the modern generation, especially the 'mod' generation, in the Scriptures. "We're trying to reach a new kind of public," says Dr. Norman Temme. "Many people think they don't have a need for the Bible and 'that kind of stuff.'" Adds Dr. Laton Holmgren: "We're trying to communicate effectively with youth."

The ABS has gone even still further in trying to appeal to the "hippie" generation. This same author says that the American Bible Society "recently engaged a rock duo called Dust and Ashes to entertain delegates of 70 religious organizations at a conclave in New York. Its representatives have been busy at the Newport Jazz Festival and Daytona Beach, Fla. If there's another Woodstock Festival, they'll be there too. 'We want to go where the action is,' says Rev. John D. Erickson, a young former missionary who is helping to promote the new ideas now re-energizing the Society."

Kupferberg further says:

The goal of the love seals, the concerts and similar new ventures is to promote interest in the Bible Society's new version of the New Testament – a translation so colloquial and up-to-date that it's known in religious circles as "The Swinger's Bible." It doesn't even look like a Bible, because its title is **Good News for Modern Man**, and the cover of the paperback edition is decorated with mastheads of newspapers from throughout the world.

That they have been successful in distributing this new version is without doubt. TEV is available in a variety of editions. Its paperback version is on its way to becoming the best-selling paperback in history. Without any fanfare,

high-pressure campaigns, and not available “in the regular book store or in the 100,000 newsstands, supermarkets, drug stores, and novelty shops where mass market paperbacks are sold,” it has become the fastest selling edition of the New Testament according to the **Chicago Tribune** for August 6, 1967.

The **Wall Street Journal** in an article stated that “The Good Book has hit upon bad times,” but the American Bible Society took issue with the Journal’s article as Dr. James Z. Nettinga, executive secretary for distribution of the ABS said that “in our peak year, 1967, the ABS distributed 693,331 Bibles and 9,034,267 New Testaments alone.” This, he added, was a “huge increase” in the sale of New Testaments and reflects the interest created in the ABS’s new translation – “Good News for Modern Man.” This modernized version of the New Testament, Dr. Nettinga says already sold over 17 million copies in the three years since its publication. (Religious News Service, September 25, 1969). The article from **Parade Magazine** says, “In three years, it has sold 17.5 million, trailing only Dr. Benjamin Spock’s baby-care manual, with 21 million sales in 20 years, and the Merriam-Webster pocket dictionary, with 19 million in 10 years.

This “modernization” of the American Bible Society began with the publication of the Revised Standard Version (RSV) published under copyright of the National Council of Churches in 1946 (New Testament) and the full Bible in 1952. Shortly after its publication, the ABS began to distribute the RSV in spite of the fact that Bible-believers and conservatives pointed out the inaccuracies and outright distortions and mistranslations within the RSV. Today, the ABS has taken off where the RSV left off, for “Good News for Modern Man” is even worse than the RSV translation.

One of the purposes of this translation, according to a publication of the American Bible Society **Why So Many Bibles** is to produce “a translation of the Bible which could be read and understood by all who speak English” insinuating that the King James Version is difficult to understand. This is a very weak argument for a new translation, for one has written:

“The argument for the new translations is that they are easier to be understood. Is it not strange that in this enlightened day when we claim to have more educated people than ever before, when we brag of having illiteracy almost stamped out in our land that we must put forth so much effort to try to get a version of the Bible that people can read and understand? Our forefathers who in so many cases had only grade school educations and scarcely any of them ever got to attend college, read, understood and lived by the King James version and made it home to glory, but this generation of ‘know so much’ must have a more simplified Bible even at the cost of the destruction of the cardinal truths (The Virgin Birth truth especially) of the older authentic versions.” (Quoted from “The Voice in the Wilderness” in a bulletin of the Rodgers Baptist Church, Garland, Texas)

The point of our book is that “Good News for Modern Man” is not an accurate translation and that this is true is even admitted by the translators. In this same publication **Why So Many Bibles** on page 33 they say in referring to TEV, “it frequently employs a form different from that of the original Greek text,” admitting that they take liberties with the Greek text in their translations, but they do not tell us where they have taken these liberties. In these next few pages we will show you some of these places and will point out some of the dangers inherent in this new translation of the New Testament. Where we have pointed out these few, I am sure that with more time many others could be pointed out as well, but these will be sufficient to show that this truly is not “Good News for Modern Man” but is in reality “The Devil’s Masterpiece,” a threat and a danger to all who read it. It is our hope that each of our readers will follow through these pages and that you will check each of these Scriptures and see that these translators have not given us a true translation but a perverted translation that undermines the very foundation of Christianity.

Some may accuse us of ignoring favorable things that could be said about TEV but when there is arsenic in a loaf of bread, one does not spend his time discussing the good ingredients of the bread, but warns against the arsenic. The changes and defects in TEV we have pointed out here are more

dangerous to human souls than arsenic to the body. Here there is really "death in the pot" (II Kings 4:40) and no matter how many "good" ingredients we can find in the pot, the poison so slyly placed there is sufficient to contaminate the entire pot. This Bible will result in spiritual death to all who read and believe its teachings. There is "death in the pot" of "Good News for Modern Man."

*Come all you good people
Please listen to me
They have a new Bible
Called the T. E. V.*

*They call it a Bible
I call it a book
Of evil, misleading
To all those who look.*

*On its pages
So craftily twisted about
That all those who read it
Had better watch out.*

*For some words are changed
And verses are missing
It seems I can hear
That old serpent hissing.*

*This his work I know
Fore he long has been trying
To cause men to doubt
By simply denying*

*That God wrote the Bible
His message of love
That tells how to gain
A home up above.*

*He could not destroy it
By staying outside,
So he cunningly entered
And changed the inside.*

Selected.

1. The Devil's Masterpiece

Satan's constant goal is the destruction of the Bible, the Word of God. Though always failing in his efforts, he continually presses toward that end. Centuries ago the skylines of Europe glowed red with the fires being fueled by thousands of Bibles collected from Christians and placed in public squares to be burned in an effort to destroy all Bibles, yet Bibles are still available today and in even greater quantities.

Christians have always believed in the verbal inspiration of the Scriptures; that the Bible is infallible; that it is God's holy Word, and because of this, the Bible was always treated with great respect. Translators were extremely careful to make certain that the translation was accurate since it was not man's words they were dealing with but God's Word. But today we find the attitude of many has changed, and they no longer look to the Scriptures as the infallible Word of God, and as such, this causes them to treat and handle the Scriptures in a different manner.

Dr. Theodore Clark, formerly an Associate Professor of Theology at the New Orleans Baptist Theological Seminary, a seminary of the Southern Baptist Convention, is typical of those today who no longer have this respect for the Bible. He has joined forces with Satan in an effort to undermine man's faith in the Bible as the Word of God.

In his book, "Saved By His Life" published by The Macmillan Company in 1959, he even goes so far as to ridicule those who believe in the Bible as being the infallible Word of God. He writes on page 125:

Many Christians are coming to understand that the dogma of an infallible Bible is, in a sense, a form of idolatry. "The fundamentalist notion of an inerrant Bible is not only untenable," say two contemporary writers, "it is a form of idolatry, a kind of perversion which exalts the finite and the fallible to a place of authority belonging to God alone."

But Satan has never given up. Though having failed in all previous attempts, he still seeks to destroy the Bible. If he can't destroy the Bible, then he must destroy man's confidence in the Bible as the Word of God. Dr. Theodore Clark falls right in line with this effort and seeks to do his part in undermining man's faith in the Bible. In the same book quoted above, he writes on pages 130-131:

For this reason we must not speak of the Bible as *the* Word of God as such, because it is not the Word of God in this sense, that is, in the sense that it consists of infallible *revealed truths* given to men in written form. The Bible, therefore, is not to be equated with the Word of God, for to do so is to identify the Word of God with human reason and words. This is the first distortion we have been considering, and the consequences of this distortion are well known to all in terms of the broken fellowship between Christians around the world.

If the human words of the Bible are not to be identified with the Word of God, how can we depend upon the authority of the Scriptures? This is a crucial question for many, but it is a question that need never have been raised. It is the wrong question, for the Scriptures have and never did have any authority *in themselves* . . .

Christians should and will always cherish the Scriptures as a historical evidence and illustration of the working of God in human life and history . . . The mistake of identifying the finite and fallible words and thoughts of men with the infinite and infallible Word of God Himself should be avoided from this moment on.

No wonder then that men today treat the Word of God as though it were a human book. This explains how we get some of these new "translations" that are not true translations, for

these men do not believe the Bible to be the infallible Word of God and therefore they feel free to take liberties with it that they otherwise would not do if they believed in the verbal, plenary inspiration of the Bible.

This then becomes another of Satan's methods and shows how shrewd and clever, diabolically clever, he is. Satan now seeks to destroy the words of the Bible itself through a corrupt translation. He no longer needs to destroy the Bible but to move his men into strategic locations as translators, and then when a new translation is called for, they are ready and waiting. By simply changing the words of the translation, the very heart and core of the Bible can be destroyed and it can be stripped of all of its fundamental doctrines, requiring only the change of a word here and a word there.

Of course, Satan is too cunning to make these changes all at one time, for it would then be too obvious; but with each new translation, a few more of these fundamental doctrines are removed by just the change of a word or two. The word "virgin" thus becomes "young girl" or "unmarried," perhaps not in every passage but in several passages as in the Revised Standard Version (RSV), and then in the next translation it can be removed in a few more verses, until ultimately the word virgin doesn't appear at all and the belief in the Virgin Birth of Christ will then be considered as archaic and old-fashioned, not even taught in the "modern" and more "up-to-date" versions.

What we see then is that the translators do the dirty work for the Devil. Satan has been trying for nearly 2,000 years to get rid of the Bible and its doctrines, and his efforts have met with constant failure. But where he has failed, he now expects the new translators to step in and accomplish in just a few years what he has not been able to do in nearly 2,000 years.

With this accomplished, Satan can then permit man to own a Bible, read a Bible, even believe a Bible and even follow its teachings, because it has been completely stripped of that which makes it God's book and it now becomes Satan's counterfeit book, for it preaches no true Saviour who was virgin born, no Calvary, no blood redemption; in fact, it has become a worthless book which Satan can not only approve, but even

urge men to buy and distribute. This is what is being praised, lauded and distributed throughout the country. What is it called? "Good News for Modern Man."

One of the newest editions of the New Testament is called "Good News for Modern Man" or "The New Testament in Today's English" or commonly called "TEV." This edition has turned out to be a very shrewd move on the part of the Devil for it has been distributed with very little fanfare that usually accompanies a new translation, and many sound preachers have endorsed this translation without giving it the thorough check that is usually given a new translation.

It is called "Good News for Modern Man," but it is anything but "good news" for any man. A study of this translation shows it to be a perversion of the New Testament and one of the greatest attacks Satan has ever launched against the Bible. And yet, very little controversy has been created by this new translation.

In 1952 when the Revised Standard Version (RSV) was published there was much controversy, but little has been heard of this new "perversion" of the Bible. As is always the case in most controversies regarding the Bible, it is a controversy between the liberal and the conservative or the unbeliever and the believer, and it is time that the true conservative who believes the Bible to be the literal Word of God should come forth and identify himself and take his stand against this diabolical translation.

The Devil continues to use his same tricks by obtaining those who claim to be Christians to do his dirty work for him. Now we should not be surprised to see the National Council of Churches advocating TEV for they have always been dominated and controlled by the modernists and the liberals, nor should we be surprised that even the Catholics have endorsed the translation (more about that later). What is surprising is to learn that the Southern Baptist Convention that prides itself on its orthodoxy and belief in the Bible has joined in with this ungodly crowd and is one of its chief distributors, along with many State Conventions and Associations. The Southern Baptist Convention thinks so highly of this translation that the

American Bible Society has published a special Broadman Edition for the Southern Baptist Convention at their request.

As I write, I have before me a copy of this new translation. I purchased this copy in the Baptist Book Store here in Little Rock, Arkansas for seventy-five cents. The inside says, "Special Edition Published for BROADMAN PRESS, Nashville, Tennessee by the American Bible Society." The Southern Baptist Convention has bought thousands of copies of "Good News for Modern Man" and are distributing it in their bookstores throughout the country, as well as advertising it and recommending it in their churches and publications. The Baptist General Convention of Texas alone has purchased 1,400,000 copies, and they intend to see that they are distributed throughout the State of Texas, even giving them away. A Methodist church here in Little Rock is selling them for twenty-five cents, while others are giving them away.

As we have said, "Good News for Modern Man" can well be called "The Devil's Masterpiece" for it denies the major and fundamental doctrines of the Word of God. Let us note some of the doctrines that have been changed or denied in this new "perversion" of the Bible.

II. TEV And Jesus Christ

1. The Virgin Birth

The Virgin Birth of the Lord Jesus Christ is one of the most important doctrines of the Bible, for if Jesus was not born of a virgin, then He had a human father, and if He had a human father, He did not have God for His father.

In reading through TEV you will note that the word "virgin" is virtually eliminated from its vocabulary, in spite of the fact that the word "virgin" appears in the Greek. Out of some 14 cases where the word "virgin" appears in the Greek and the King James Version, TEV has changed the wording in 11 cases. In only three places have they retained the word, in Matthew 1:23, I Corinthians 7:34 and II Corinthians 11:2. Note the comparison between the King James Version and Today's English Version in the following passages:

Luke 1:27 (Twice)

The King James Version reads:

To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

Today's English Version reads: (1968 Edition)

He had a message for a girl promised in marriage to a man named Joseph, who was a descendant of King David. The girl's name was Mary.

The King James Version reads:

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

Today's English Version reads:

"On that day the Kingdom of heaven will be like ten girls who took their oil lamps and went out to meet the bridegroom."

Revelation 14:4

The King James Version reads:

These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.

Today's English Version reads:

They are the men who have kept themselves pure by not having relations with women; they are unmarried. They follow the Lamb wherever he goes; they have been redeemed from the rest of mankind and are the first ones to be offered to God and to the Lamb

Now here in this verse these translators show what they think the word means when they use it of men, for they translate it "not having relations with women; they are unmarried." Well, if it means "not having relations with women" and "unmarried," isn't that **virgin**? Then why not go ahead and say that these men are **virgins** since that's what a virgin is, one that is pure, and has had no relations with women. And what is true with these men in this passage is equally true of the women mentioned in the other passages. Yet they say that these men were simply "unmarried."

These translators also show their prejudice against the word virgin in Matthew 1:22-25. In verse 23 they use the word "virgin" as the translation of the Greek word "parthenos." In verse 25, these translators correctly say, "But he (Joseph) had no sexual relations with her before she gave birth to her son. And Joseph named him Jesus."

Now if Joseph had no relations with Mary, and unless these translators have any evidence or proof that Mary had relations with some other man (or men), then Mary was still a virgin at the time Jesus Christ was born. If so, **then why not use the word virgin** in these other verses of Scripture where the Greek word "parthenos" is used, as was done in Matthew 1:23. It's the identical same word. Why should it be translated "virgin" in one verse and then "girl" or "young girl" in other verses?

We must let God judge their motives but to me there appears to be a conscious attempt to weaken the doctrine of the Virgin Birth of the Lord Jesus Christ. Both in Matthew and Revelation the translators show they know what a virgin is and that they deliberately chose to mistranslate these words. That this was deliberate is beyond dispute, for note the following:

2. Deliberate Deception

It is as we read Luke 1:27 that we begin to see the deliberate deception and the deliberate destruction of the Word of God by the so-called translators. The first edition of TEV was copyrighted in 1966 with a Second Edition in 1968 under the original copyright. To all outward appearances the two editions are identical, having almost identical covers. Not one word appears in the Preface of the Second Edition (or anywhere else for that matter) that indicates that the Second Edition is not identical to the First Edition, but changes were made. Look at Luke 1:27 in these editions:

Luke 1:27

Today's English Version, First Edition, 1966:

He had a message for a virgin who was promised in marriage to a man named Joseph, who was a descendant of King David. The virgin's name was Mary.

Today's English Version, Second Edition, 1968:

He had a message for a girl promised in marriage to a man named Joseph, who was a descendant of King David. The girl's name was Mary.

A careful reading shows that the word "virgin" appears twice in the 1966 edition, and in both cases has been removed from the 1968 edition. Why? Has the Greek text changed in the passage of these two years? The translators claimed to have used the Greek manuscripts, for in the preface they say:

The text from which this translation was made is the Greek New Testament prepared by an international committee of New Testament scholars, sponsored by several members of the United Bible Societies, and published in 1966. Verses marked with brackets are not in the oldest and best manuscripts of the New Testament.

The basic text was translated by Dr. Robert G. Bratcher; the line drawings were prepared by Mlle. Annie Vallotton.

This raises the question: Was the word "virgin" in the text used in translating Luke 1:27 in the 1966 edition? If so, how did it get out of the 1968 Second Edition? Even the RSV of 1952 translated Luke 1:27 by using the word "virgin," and it was translated under the sponsorship of the modernistic and infidelic National Council of Churches.

What we really have here is another evidence of the Devil's attack on the Word of God and the Deity of the Lord Jesus Christ. The Devil will do everything in his power to eliminate the doctrine of the Virgin Birth of Jesus Christ, and the New Testament in Today's English Version is just another attempt by Satan to do this. In addition to the verses quoted above, the word "virgin" has also been eliminated in the following verses: Matthew 25:7,11; Acts 21:9; I Corinthians 7:25-28,36,37 and Luke 2:36.

The truth of the matter is that the Greek word “parthenos” which should be translated “virgin” is used in every one of these 14 cases, and it is the unbelief on the part of the translators that caused them to eliminate the word “virgin” in these eleven Scriptures and it will probably be removed in these other three in the next edition.

We will cite two other passages where the Deity of Jesus Christ is denied. Note the differences in the rendering of the King James Version and Today’s English Version:

Luke 2:33

The King James Version reads:

And Joseph and his mother marvelled at those things which were spoken of him.

Today’s English Version reads:

The child’s father and mother were amazed at the things Simeon said about him.

Luke 2:43

The King James Version reads:

And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

Today’s English Version reads:

When the days of the feast were over, they started back home, but the boy Jesus stayed in Jerusalem. His parents did not know this.

3. Deity of Jesus Christ.

The doctrine of the Deity of the Lord Jesus Christ has been watered down in TEV in many of the other passages where

it has not been denied outright as in the doctrine of the Virgin Birth. Note the following passages:

John 1:1

The King James Version reads:

In the beginning was the Word, and the Word was with God, and the Word was God.

Today's English Version reads:

Before the world was created the Word already existed; he was with God, and he was the same as God.

Anyone with an ounce of sense knows that there is a vast difference between saying "And the word was God" and He was "the same as God."

Romans 9:5

The King James Version reads:

Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

Today's English Version reads:

They are descended from the patriarchs, and Christ, as a human being, belongs to their race. May God, who rules over all, be praised for ever! Amen.

Colossians 1:16

The King James Version reads:

For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him.

Today's English Version reads:

For by him God created everything in heaven and on earth, the seen and the unseen things, including spiritual powers, lords, rulers, and authorities. God created the whole universe through him and for him.

Ephesians 3:9

The King James Version reads:

And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.

Today's English Version reads:

And to make all men see how God's secret plan is to be put into effect. God, who is the Creator of all things, kept his secret hidden through all the past ages.

Hebrews 1:8

The King James Version reads:

But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

Today's English Version reads:

About the Son, however, God said: "Your throne, O God, will last for ever and ever! With justice you rule over your kingdom."

4. Miracles

The modernists and the liberals have always denied the miracle working power of Jesus Christ and they have consistently explained these miracles away by claiming that they were feats of magic and illusion. However, there was a problem for them. The Bible said they were miracles and this

put them in conflict with the Bible. With the new "Bible" this is no longer a problem for them. The simple solution was to eliminate the word "miracle" where it related to Christ.

More than 30 miracles are recorded in the New Testament with at least half of them being found in John and Acts and these miracles are ascribed directly to Christ Himself, but not so in TEV. **NOT ONE PLACE IS JESUS CREDITED WITH HAVING PERFORMED A MIRACLE.** The record of what He did is there, but they are not called miracles, they are simply referred to as "mighty works."

The word for miracle in the Greek is "saymion" and is properly translated "miracle," but the word, where it refers to Jesus Christ, has been eliminated in the following Scriptures and "mighty work" has been substituted: John 2:11,23; 3:2; 4:54; 6:2, 26; 7:31; 9:16; 11:47; 12:18; and John 12:37. Only one exception is made, in Acts 2:22, and there the miracle is attributed to God "through" Christ and not "by" Christ.

But, where men are credited with the performance of miracles, the word miracle has been left in, and it is the same word "saymion" as that used with the miracles performed by the Lord. In Acts 4:22 it is said that Peter and John performed miracles; in Acts 6:8 Stephen performed miracles; in Acts 8:6, 13 Philip performed miracles; in Acts 15:12 Barnabas and Paul performed miracles; and Paul is said to have performed miracles in Acts 19:11. In three other passages it is said that men perform miracles, I Cor. 12:10, 28, 29.

But though Christ is not "permitted" by these translators to perform miracles only "mighty works," three verses in the Book of Revelation show that the Beast, the Demons, and the False Prophet are able to perform miracles. In Revelation 13:14 it is said that the Beast deceived the people by means of miracles; in 16:14 the Demons perform miracles; and in 19:20 the False Prophet performed miracles.

What we see here is the deliberate effort by these so-called translators to help further erode the Deity of Jesus Christ by eliminating His power to perform miracles. Their unbelief "sticks out like a sore thumb" and should be clearly evident to all who will but look. When these men will grant man the power

to perform miracles but deny the power of Jesus Christ to perform miracles, it shows their own unbelief and dishonesty in handling the Scriptures.

5. Only Begotten

Another effort to eliminate the Deity of Christ is the omission of the word “begotten” in this translation. This is especially noticeable in John 3:16 where it is said that God gave His “only begotten son.”

John 3:16

The King James Version reads:

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Today's English Version reads:

For God loved the world so much that he gave his only Son, so that everyone who believes in him may not die but have eternal life.

Now there is a vast difference in saying “His only Son” and “His only begotten Son.” Jesus is not the only Son of God, for all who receive Jesus Christ as personal Lord and Savior are made immediately sons of God for John 1:12 says:

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

1 John 3:1-2 also says:

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

God is saying that Jesus Christ is His only begotten Son, begotten by the miracle of the virgin birth. When Christ said that He was the only begotten Son of God He claimed that He is the only one with God for the Father of His physical nature. By this He asserts and insists that He was not a son of Joseph or any other man, but the virgin-born Son of God. The TEV translation is perfectly acceptable to every heathen religion of the world as they are willing to accept Jesus as a son of God, for they believe that all men are sons of God, but they do not and will not accept Christ as the **only begotten** Son of God for they reject His miraculous birth.

What they have done in John 3:16 has also been done in many other passages of Scripture. Note here the comparison of the King James Version, which is faithful to the Greek text, and Today's English Version which has deliberately distorted and mistranslated the Greek.

John 1:14

The King James Version reads:

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Today's English Version reads:

The Word became a human being and lived among us. We saw his glory, full of grace and truth. This was the glory which he received as the Father's only Son.

John 1:18

The King James Version reads:

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

Today's English Version reads:

No one has ever seen God. The only One, who is the same as God and is at the Father's side, he has made him known.

John 3:18

The King James Version reads:

He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

Today's English Version reads:

Whoever believes in the Son is not judged; and whoever does not believe has already been judged, because he has not believed in God's only Son.

I John 5:1

The King James Version reads:

Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

Today's English Version reads:

Whoever believes that Jesus is the Messiah is a child of God: and whoever loves a father loves also his child.

Revelation 1:5

The King James Version reads:

And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood.

Today's English Version reads:

And from Jesus Christ, the faithful witness, the first-born Son who was raised from death, who is also the ruler of the kings of the earth. He loves us, and by his death he has freed us from our sin.

In addition to the above verses quoted, the words “only begotten” have been left out of Acts 13:33; Heb. 1:5; 5:5; 11:17; and I John 4:9. From the total of the Scriptures you can see that this is a deliberate attempt to weaken and water down the Bible’s claims that Jesus Christ was the virgin born Son of God without a human father, God being His father. The passage in I John 5:1 becomes nearly meaningless when TEV says “Whoever loves a father loves also his child” rather than “every one that loveth him that begat loveth him also that is begotten of him” as the King James Version translates it.

III. TEV And Salvation

1. The Blood Atonement

A fundamental doctrine under attack today by the modernists is the doctrine of the Cross of Jesus Christ and the Blood of Jesus Christ. Though these doctrines have been attacked throughout history by the atheists and agnostics, they are now under attack from those within Christendom, even among so-called Baptists. Dr. Theodore Clark while an Associate Professor of Theology at the New Orleans Baptist Theological Seminary, wrote a book entitled **Saved By His Life** published in 1959 by The Macmillan Company. In this book he attacks these doctrines vehemently. After quoting the first verse and chorus of the hymn "Nothing But the Blood" he says on page 22:

The "nothing but" of the above hymn by Robert Lowry is indicative of a "theology of the Cross" which has led, I think, to a most serious distortion of the Christian faith. Countless hymns have been written and sung, innumerable books have been published and read, and myriads of sermons have been preached to attentive audiences to the effect that salvation is to be found in the "blood of the Lamb" or in the "Cross of Jesus." Multitudes have been urged to

". . . cling to the old rugged cross,
And exchange it some day for a crown."

Many intricate and even repugnant "theories of the Cross" have been formulated to explain the "meaning of the Cross" to those who are concerned with understanding this "work of Jesus" for the reconciliation of man to God and the saving of men's souls from death and hell.

In the chapter "The Theology of the Cross," Clark further says on page 59:

Truly the Cross has been the "heart" and "soul" of Christian worship to this very hour. Myriads of sermons have been and are being preached from the pulpits of the Christian churches and in the tents and out-of-doors meeting places of the revivalists urging nonbelievers to come to the foot of the Cross and be saved. Church songbooks are filled with somber and melancholy hymns, some hauntingly beautiful, such as, "When I Survey the Wondrous Cross," and others crude and even repulsive, such as, "Are You Washed in the Blood?" sung to a lilting tune upsettingly incongruent with the hymn itself. . . . A little later we shall cautiously suggest what must be done toward replacing many hymns which very inadequately proclaim the story of God's reconciling and saving works in Christ.

Following these statements, in this same chapter Clark begins to name off the hymns which he believes are "crude and repulsive" and which he says should be eliminated from our hymn books. Hymns which he lists are: "My Jesus, I Love Thee," "Down At the Cross," "Jesus Paid It All," "Not All the Blood of Beasts," "Calvary," "Oh, My Saviour Crucified," "My Redeemer," "Once For All," "He Died for Me," "Just as I Am," "Near the Cross," "I Will Sing the Wondrous Story," "He Died of a Broken Heart," "The Cross Is Not Greater," "I Am Coming to the Cross," "Down to the Sacred Wave," "My Faith Looks Up To Thee," "I Gave My Life for Thee!" "Beneath the Cross of Jesus," "At the Cross," "O For a Thousand Tongues to Sing," "Jesus I My Cross Have Taken," "O Could I Speak," "I'll Live for Him," "Redeemed," and he finishes off his list with the song "Nothing But the Blood." Then concerning these hymns which he says are only a few of those that he considers "crude and repulsive," he says on page 65:

However, it is my opinion that many of the hymns now used by Christians in worship are inadequate and misleading in theology, and therefore need to be revised or else excluded from Church hymnals.

Now what Dr. Clark objects to mostly is the fact that the Cross and the Blood are identified together and he says that this is "crude and repulsive" to him. This being true, then he should get along just fine with "Good News for Modern Man" for it too seeks to eliminate the blood. TEV has joined the modernists in their elimination of the doctrine of the Atonement in spite of the fact that the Bible insists on the importance of the blood in our salvation, for note these verses:

Leviticus 17:11

For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.

Hebrews 9:22

And almost all things are by the law purged with blood; and without shedding of blood is no remission.

As one reads through TEV you will find that the word "blood" has systematically been left out of many key passages. Note the following passages in both the King James Version and Today's English Version:

Acts 20:28

The King James Version reads:

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

Today's English Version reads:

"Keep watch over yourselves and over all the flock which the Holy Spirit has placed in your charge. Be shepherds of the church of God, which he made his own through the death of his own Son."

Romans 3:25

The King James Version reads:

Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.

Today's English Version reads:

God offered him so that by his death he should become the means by which men's sins are forgiven, through their faith in him. God offered Christ to show how he puts men right with himself. In the past, God was patient and overlooked men's sins.

Romans 5:9

The King James Version reads:

Much more then, being now justified by his blood, we shall be saved from wrath through him.

Today's English Version reads:

By his death we are now put right with God: how much more, then, will we be saved by him from God's wrath.

Ephesians 1:7

The King James Version reads:

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

Today's English Version reads:

For by the death of Christ we are set free, and our sins are forgiven. How great is the grace of God.

Ephesians 2:13

The King James Version reads:

But now in Christ Jesus ye who sometimes were far off
are made nigh by the blood of Christ.

Today's English Version reads:

But now, in union with Christ Jesus, you who used to be
far away have been brought near by the death of Christ.

Colossians 1:14

The King James Version reads:

In whom we have redemption through his blood, even
the forgiveness of sins.

Today's English Version reads:

By whom we are set free and our sins are forgiven.

Colossians 1:20

The King James Version reads:

And, having made peace through the blood of his cross,
by him to reconcile all things unto himself; by him, I say,
whether they be things in earth, or things in heaven.

Today's English Version reads:

Through the Son, then, God decided to bring the whole
universe back to himself. God made peace through his Son's
death on the cross, and so brought to himself all things, both
on earth and in heaven.

Hebrews 10:19

The King James Version reads:

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus.

Today's English Version reads:

We have, then, brothers, complete freedom to go into the Most Holy Place by means of the death of Jesus.

Hebrews 13:20

The King James Version reads:

Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant.

Today's English Version reads:

God has raised from the dead our Lord Jesus, who is the Great Shepherd of the sheep because of his death, by which the eternal covenant is sealed.

I Peter 1:19

The King James Version reads:

But with the precious blood of Christ, as of a lamb without blemish and without spot.

Today's English Version reads:

You were set free by the costly sacrifice of Christ, who was like a lamb without defect or spot.

Revelation 1:5

The King James Version reads:

And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood.

Today's English Version reads:

And from Jesus Christ, the faithful witness, the first-born Son who was raised from death, who is also the ruler of the kings of the earth. He loves us, and by his death he has freed us from our sins.

Revelation 5:9

The King James Version reads:

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.

Today's English Version reads:

They sang a new song: "You are worthy to take the scroll and to break open its seals. For you were killed, and by your death you bought men for God, from every tribe, and language, and people, and nation.

One might argue that the elimination of the word "blood" does not change the meaning of the passages, but this is immaterial. The word blood, "haima" in the Greek, is translated "blood" in the English language, or more specifically "the atoning blood of Christ" and these translators had no authority to change or tamper with the Word of God. If the Holy Spirit used the word "haima" or "blood" in the Greek, then they should have used the word "blood" in the English.

But the elimination of the word **does** change the meaning, or Christ could have been a sacrifice without shedding His blood, but then the sacrifice could not have atoned for sins, for Hebrews 9:22 says, "Without shedding of blood is no remission." Even the translators of the Revised Standard Version left the word blood in these passages with the exception of Colossians 1:14.

But the translators of TEV did leave the word blood in such verses as John 6:53-56. One can see from this that the

translators did not want to offend the Roman Catholics and their doctrine of Transubstantiation, nor the Lutherans with their similar and nearly identical doctrine of Consubstantiation.

Before moving on to our next point, however, I want to quote from an article written by Dr. Charles J. Woodbridge, Ph.D. whose article appeared originally in the Borger News Herald of Borger, Texas and later reprinted in the Sword of the Lord. Dr. Woodbridge is well qualified to speak for he is one of America's outstanding scholars. Just to list a little of his background in order that you might know who he is, "Who's Who In America, 1968-1969" points out the fact that he received his education from Princeton and Duke Universities; graduate work in both Berlin and Paris; Professor of Church History at Fuller Theological Seminary in Pasadena, California from 1950-1957, also serving as Dean of Students from 1951-1954; Member of the American Society of Church Historians, American Historical Association, Phi Beta Kappa graduate, and the author of many books. In spite of the fact that this article is a lengthy article, we will quote it in its entirety. Note what Dr. Woodbridge says:

In my opinion the version of the New Testament known as "Good News for Modern Man" is not only a poor work of exegetical scholarship but it also poses a deadly threat to Biblical orthodoxy.

Mr. Robert G. Bratcher, of the Translation Department of the American Bible Society, has written:

"...our translation is a faithful and accurate rendering of the books of the Greek New Testament."

He has also intimated that attacks upon the Version are "ignorant."

I should like to launch a vehement attack upon the Version, and to alert humble believers in Christ against its insidious nature.

I have before me as I write the Greek New Testament which my parents gave me in China on my 15th birthday. I have been reading it off and on for over fifty years. I have a reasonably fair idea of its vocabulary and phraseology.

Mr. Bratcher states that "modern translations are based upon much older and much more faithful copies of the

long-lost originals" than the copies used in 1611 King James Version.

I am aware of the existence of the Codex Alexandrinus now in the British Museum; of the Codex Vaticanus; of the Codex Aphaemi Rescriptus; of the Codex Bezae; and of the Codex Washingtoni ensis. I believe that I am in a position to expose the basic error of "Good News for Modern Man."

The twelve million people who reputedly have bought copies of the volume may not be aware of the fact that they are facilitating their own theological brainwashing.

I am not considering at the moment such flagrant errors of translation in the Version as the omission of "first born" in Matthew 1:25, or the elimination of "only begotten" in John 1:14,18.

Instead, I want to come to grips with a theological error based upon a repeated false translation which threatens the very heart and core of Biblical soteriology (the doctrine of salvation). I do not believe that it is an exaggeration to state bluntly that this error is so serious as to threaten the eternal destinies of men.

LET ME BE SPECIFIC.

Man is by nature a sinner. He has broken the law of God in thought, word and deed.

Almighty God has provided a way of salvation, the outpouring of the blood of Jesus Christ, His Son, on Calvary's cross "as a sacrifice to satisfy divine Justice and to reconcile man to God."

THE BIBLE TEACHES:

"The life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls . . ." (Lev. 17:11).

Make no mistake. The blood of Jesus Christ, shed once for all on the cross, is the sinner's only plea. The Son of God poured out His blood to cleanse us from sin. (I John 1:7). Peter calls that blood "precious" (I Pet. 1:19). Apart from the outpoured blood of Christ, there is no forgiveness of sin (Heb. 9:22). It is the ground of vicarious, substitutionary atonement.

Repeatedly in the best manuscripts of the New Testament the word "blood" (*haima*) is used. Only the most irresponsible "translators" could possibly tamper with it or eliminate it.

There is another New Testament word which warms the heart of genuine Bible believers. It is "redemption," a "buying back" unto God.

The Greek words used in the manuscripts for “redeem” are *agorazo* (“buy in the slave market”), *exagorazo* (“buy out of the slave market”) and *lutroo* (“set free by paying a price”).

The central idea in all these words is the payment of a price, on the basis of which the person “bought” is freed from his original position of bondage.

The “price” paid for the believer’s emancipation is the “precious blood of Christ” (I Pet. 1:19). Christians are indeed bought at stupendous cost (see I Corinthians 6:20; 7:23; II Peter 2:1).

“Redemption” is thus a technical word. It is at the very center of the Gospel of the grace of God.

And now may I be a bit analytical? My Ph.D. is in Church History. Perhaps we should turn back the pages of that history and note the precise relationship between “Good News for Modern Man” and theological developments of the last one hundred years.

The rebellious heart of man, by nature anthropocentric (man-centered), rather than theocentric (God-centered), has often resented the idea of the shedding of the Saviour’s blood as the price of the sinner’s redemption.

Albrecht Ritschl (died 1889), son of a Lutheran bishop, on the basis of what he called “moral judgments,” popularized what is known as the “moral influence theory of the atonement.”

TRY TO UNDERSTAND THIS THEORY.

It denies, or at least minimizes, the redemptive work of Christ. It suggests that it is the unselfish death of the Saviour, rather than His vicarious, blood atonement, that sets man free. When the sinner, according to this view, contemplates Christ’s selfless death, he reaches a moral judgment which sets him free from his own base and selfish passions. Calvary, according to this view which paved the way for the modern “social gospel”), reveals Christ’s disinterested love. It shows His willingness to enter the portals of death in order to prompt and inspire mankind with sacrificial motives.

This view has elements of truth in it. The Lord Jesus did set us an example of suffering (see I Peter 4:1). But it falls far short of the Gospel. Indeed, it constitutes a threat to the Gospel. For to explain away the “blood” of Christ and to tone down the “redemptive” aspect of His divine sacrifice border on blasphemy.

NOW NOTE CAREFULLY.

I am not examining the motives of the translators of

“Good News for Modern Man.” That is a matter between them and God.

But they are perpetuating the Ritschlian, “moral influence” theory of our Lord’s atonement, in contravention of the finest exegesis Bible-believing scholars have applied to their studies of the Bible, and to the peril of immortal souls.

When the word “blood” (*haima*) is used, why do they reject it and substitute the word “death”? One does not have to be a Greek scholar to detect this unscriptural substitution in such passages as Acts 20:28; Romans 3:25; 5:9; Ephesians 1:7; 2:13; 1 Peter 1:19; Revelation 1:5. If any lingering doubt remains in your minds, read these verses. And protest to the American Bible Society.

And “redemption.” What a soul-enriching word it is! Search for it in vain throughout the new version (e.g. in Ephesians 1:7; Galatians 3:13; 4:5; or Revelation 5:9).

Why do the translators use the words “set free” for “redeem”? The two concepts are not by any means synonymous. The translators have eliminated the central idea of the payment price, which is crucial in God’s plan of redemption. Play down the “blood” of Christ, remove the payment of a price for sin, and you have no real Christian Gospel at all.

As one who has taught the Word of God for over forty years, I solemnly warn my readers against “Good News for Modern Man.” Let me repeat: Minimize our Saviour’s outpoured blood, eliminate His blessed redemption, and where is your “good news”?

2. Propitiation

The doctrine of the atonement has been weakened further by the elimination of the word “propitiation” in its entirety. That the propitiatory work is essential to man’s salvation is clearly taught in both the Old Testament and the New. The word “propitiation” properly signifies the turning away of wrath by an offering. The consistent view in the Bible is that the sin of man has incurred the wrath of God and that wrath is averted only by Christ’s atoning offering. From this standpoint His saving work is properly called “propitiation,” yet in TEV this word has been completely eliminated. Note the comparison of these verses in the King James Version and TEV:

The King James Version reads:

Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.

Today's English Version reads:

God offered him so that by his death he should become the means by which men's sins are forgiven, through their faith in him. God offered Christ to show how he puts men right with himself. In the past, God was patient and overlooked men's sins.

I John 2:2

The King James Version reads:

And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

Today's English Version reads:

For Christ himself is the means by which our sins are forgiven, and not our sins only, but also the sins of all men.

I John 4:10

The King James Version reads:

Herein is love, not that we loved God, but that he loved us, and sent His Son to be the propitiation for our sins.

Today's English Version reads:

This is what love is: it is not that we have loved God, but that he loved us and sent his Son to be the means by which our sins are forgiven.

In connection with this I wish to quote Dr. W. T. Conner, great theologian of the Southern Baptist Convention and for many years Professor of Systematic Theology in the Southwestern Baptist Theological Seminary of Fort Worth, Texas. a seminary operated by the Southern Baptist Convention. In his book **Christian Doctrine** which went through at least seven printings by Broadman Press which would indicate that the Southern Baptist Convention approved his book and writings. he says on page 175:

The death of Christ, then, was propitiatory. His death was propitiatory in the sense that in his death Christ endured the righteous judgment of God upon man's sin. Paul says that God set him forth as propitiatory in his blood (Rom. 3:25). John says that he is the propitiation, not only for our sins, but for the sins of the whole world (I John 3:2). The Book of Hebrews says that as a faithful high priest he makes propitiation for the sins of the people (Heb. 2:17). The Christian idea is not that God has to be propitiated before he will have mercy or love the sinner, but it is rather that God's holy character reacts against sin and that sin interposes a barrier that must be removed. God's righteous wrath against sin must be satisfied before God's mercy can go out to the sinner. God is not vindictive, but he does have regard to his own moral consistency. The propitiatory work of Christ is the revelation and expression of God's love.

The death of Christ was a vicarious work. It was substitutionary. He did something for us which we could not do for ourselves.

The matter can be simply stated as follows: On account of our sin the sentence of death came upon us. Jesus had no sin. Yet death came to him. It came on account of our sins and on behalf of us. He took upon himself the sentence of death that was due to us. By bearing that sentence he sets us free. This is what is meant when it is said that we are redeemed with the blood of Jesus (I Peter 1:19). The blood stands for the life which he freely gave up for us.

The bias of the translators against the substitutionary death of Jesus Christ upon the cross and our salvation through

His blood is also seen in their translation of Hebrews 2:17. Note these two verses for comparison:

Hebrews 2:17

The King James Version reads:

Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

Today's English Version reads:

This means that he had to become like his brothers in every way, in order to be their faithful and merciful high priest in his service to God, so that the people's sins would be forgiven.

The elimination of the word "blood" and "propitiation" can be nothing but intentional as the translators are determined to eliminate Christ and His atoning blood as the means of payment for our sins and of our salvation.

3. Plan of Salvation Changed

Man by his very nature has always opposed God's plan of salvation since man is completely eliminated from doing anything in salvation at all. Paul has made this very clear in both Ephesians 2:8-9 and Titus 3:5.

Ephesians 2:8-9

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.

Titus 3:5

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

There are those who teach that salvation comes through baptism, principally the Roman Catholic Church and most of the Protestant churches that came out of Rome, along with the so-called "Church of Christ." The basic difference between the "Church of Christ" and the Roman Catholics and Protestants is that the Catholics and Protestants teach salvation by sprinkling, while the so-called "Church of Christ" teaches salvation by immersion. Both of them are wrong according to God's Word. The TEV translation of Acts 2:38 is a corruption of the Greek text and teaches what Peter never said. John R. Rice, editor of "The Sword of the Lord" in commenting upon the translation of Acts 2:38 in TEV said:

This translation, or, rather, paraphrase, in its looseness, leads to some bad results and bad doctrine. For example, in Acts 2:38 this **Today's English Version** says,

"Peter said to them: 'Turn away from your sins, each one of you, and be baptized in the name of Jesus Christ, so that your sins will be forgiven; and you will receive God's gift, the Holy Spirit.'"

The statement here: 'be baptized . . . so that your sins will be forgiven' is a perversion of the Greek text. If the preposition had been 'hiva' meaning 'in order to' or 'so that' this translation would have been correct, but it was another preposition, 'eis,' an indefinite preposition of reference, 'referring to, pointing to, at, toward,' which is used here, and it could not mean 'baptized . . . so that your sins will be forgiven.' And besides that would make a doctrine contradictory to the expressed statement of the Bible again and again."

Now coupled with the above verse and their translation, look at the way they translate I John 5:6.

I John 5:6

The King James Version reads:

This is he that came by water and blood, even Jesus

Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

Today's English Version reads:

Jesus Christ is the one who came; he came with the water of his baptism and the blood of his death. He came not only with the water, but with both the water and the blood. And the Spirit himself testifies that this is true; for the Spirit is truth.

Now nowhere in the Greek language does this passage say anything about baptism. The word baptism is not used at all. This is an unwarranted addition to the verse.

Furthermore, a comparison of the following Scriptures will show that they have deliberately changed certain Scriptures in order to provide a plan of salvation based upon works.

John 20:31

The King James Version reads:

But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

Today's English Version reads:

These have been written that you may believe that Jesus is the Messiah, the Son of God, and that through this faith you may have life in his name.

You will note that according to the above passage, it is not through "believing ye might have life," but in TEV it is "through this faith" you may have life. It then is not belief in Christ that saves, but a belief in "this faith" whatever that might mean.

Romans 3:23

The King James Version reads:

For all have sinned, and come short of the glory of God.

Today's English Version reads:

All men have sinned and are far away from God's saving presence.

John 6:37

The King James Version reads:

All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

Today's English Version reads:

Every one whom my Father gives me will come to me. I will never turn away anyone who comes to me.

The difference between these two translations is readily apparent for the King James Version uses the words "cast out" while TEV uses the words "turn away." These certainly do not mean the same thing because you can turn a visitor away from your door, but you can only cast someone out who is already inside the house. This provides for the teaching of apostasy or the heresy of falling from grace, for this verse only promises us that man will find Christ receptive to them when they come to Him, but it gives them no assurance that He will never cast them out once they have been received.

Again, one cannot help but believe that this mistranslation has been deliberate on the part of the translators because of the way this same Greek word has been translated in other passages of Scripture in TEV. The Greek words used here for "cast out" in the King James Version and "turn away" in Today's English Version is the word "ekballein." That these translators know what the word means is apparent since they have translated this word correctly in several other passages of Scripture. In Matthew 8:31 they translate it by the words "to drive out"; in Matthew 12:27 "to drive out"; in Matthew 17:19 "to drive out"; and in Matthew 8:12 by the words "thrown out," just to

give a few examples. Others can be found in John 9:34; John 12:31; Acts 7:58; Galatians 4:30; James 2:25; III John 3; Luke 6:22; Mark 9:47; Mark 1:12; etc. Could this be deliberate here in John 6:37?

One other passage of Scripture we wish to look at before closing this section is found in I Peter 2:2. In a pamphlet written by E. L. Bynum, pastor of the Tabernacle Baptist Church of Lubbock, Texas, he writes concerning this passage:

The TEV not only confuses the reader concerning the Virgin Birth, Deity, and Blood Atonement of Christ, but misleads concerning almost every major doctrine found in the New Testament. The plan of salvation, so vital to the sinner, is confused in a number of places. Note the following:

I Peter 2:2KJV, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby."

I Peter 2:2 TEV, "Be like newborn babies, always thirsty for the pure spiritual milk, so that by drinking it you may grow up and be saved."

In this scripture, the TEV changes the wording in such a manner to make salvation the result of works. In the KJV, the scripture rightly reads, and teaches Christian growth and maturity.

IV. Potpourri Et Cetra

1. Words of Men Unknown

One of the big failures in this “perversion” of the Bible is seen in the fact that no where is any indication given as to what words not appearing in the original text have been added by the translators. This was a major defect in the Revised Standard Version and TEV has continued the same failure.

In the King James Version, words added by the translators are always indicated by italics and they are easily recognized by every reader, but not so with TEV. Just how many additions and differences have been incorporated into this translation alongside of and as a part of the text of Scripture would be nearly impossible to determine without checking every verse. The opinions of the translators have been buried in the translation itself so that what they have added appears simply as a part of the text itself. For an example, look at this verse:

Romans 5:2

The King James Version reads:

By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

Today's English Version reads:

He has brought us, by faith, into the grace of God in which we now stand. We rejoice, then, in the hope we have of sharing God's glory!

The translators of TEV have added the word “sharing” without any warrant in the text and without any indication to readers that they have done so. Such practices destroy one’s confidence in this version for one does not know when he is reading the words of the Scriptures or the words of the translators. Look at this Scripture:

Matthew 2:1

The King James Version reads:

Now when Jesus was born in Bethlehem of Judaea in the days of Herod the King, behold, there came wise men from the east to Jerusalem.

Today’s English Version reads:

Jesus was born in the town of Bethlehem, in the land of Judea, during the time when Herod was king. Soon afterwards some men who studied the stars came from the east to Jerusalem.

You will note that the phrase “who studied the stars” has been added by the translators but no indication is made in any way that it is an addition.

2. Words Omitted

Rather than bringing clarity to the Scriptures, this “modern” translation has actually brought confusion. We do not know what words the translators added that were not in the original, nor do we know what words they have left out. In fact, one verse has been so garbled that it actually confuses the reader. Look at the following verse:

Matthew 12:42

The King James Version reads:

The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

Could anything be clearer than this, that Jesus Christ is here and that He is greater than Solomon? But look how confusing TEV's translation reads.

On the Judgment Day the Queen from the South will stand up and accuse you, because she traveled halfway around the world to listen to Solomon's wise teaching; and there is something here, I tell you, greater than Solomon! "

Just what is that "something"? Is it a man? Does it refer to Christ?

Other places show how these translators have changed the Scriptures to suit their fancies and to confuse the reader. This again is clearly evident in the following verse:

Matthew 16:18

The King James Version reads:

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

Today's English Version reads:

"And so I tell you: you are a rock, Peter, and on this rock I will build my church. Not even death will ever be able to overcome it.

Not only have these translators added words to the Scriptures without advising us as to which words have been added, but they have also left out certain words without telling us what words have been left out. I do not refer to just minor words (if any word of Scripture could be considered minor) but

they have left out some of the most important words of Scripture. Note the deletions in the following passages of Scripture , all without any warranty whatsoever. The words left out are in boldface in the King James Version:

Matthew 9:13

The King James Version reads:

But go ye and learn **what that meaneth**, I will have mercy, and not sacrifice: for I am not come to call the righteous, **but sinners to repentance**.

Today's English Version reads:

"Go and find out what this scripture means, 'I do not want animal sacrifices, **but kindness.**' For I have not come to call the respectable people, **but the outcasts.**"

Mark 2:17

The King James Version reads:

When Jesus heard it, he saith unto them, They that are **whole** have no need of the physician, but they that are sick: I came not to call the righteous, **but sinners to repentance**.

Today's English Version reads:

Jesus heard them and answered: "People who are well do not need a doctor, **but only those who are sick.** I have not come to call the respectable people, **but the outcasts.**"

Mark 13:14

The King James Version reads:

But **when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand)** then let them that be in Judaea flee to the mountains.

Today's English Version reads:

"You will see 'The Awful Horror' standing in the place where he should not be." (Note to the reader: understand what this means!) "Then those who are in Judea must run away to the hills."

Revelation 1:5

The King James Version reads:

And from Jesus Christ, who is the faithful witness and the **first begotten** of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins **in his own blood.**

Today's English Version reads:

And from Jesus Christ, the faithful witness, the first-born Son who was raised from death, who is also the ruler of the kings of the earth. He loves us, and by his death he has freed us from our sins.

Revelation 1:11

The King James Version reads:

Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia: unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

Today's English Version reads:

It said: "Write down what you see, and send the book to these seven churches: in Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea."

Now in addition to the words omitted in the above passages there are significant omissions in many other passages of Scripture. I am fully aware of the evidence produced by

Higher Criticism concerning these verses, and I do not ignore what they have said, but these omissions, taken in conjunction with the other weaknesses of this translation, along with the deliberate mistranslations, show a pattern of unbelief which cannot be coincidental or accidental. These other passages of Scripture where serious deficiencies are to be noted are:

John 3:36	Matt. 25:13	John 3:15
John 4:42	John 6:47,69	John 16:16
Acts 2:30	Rom. 1:16	I Cor. 5:7
I Cor. 15:47	I Cor. 16:22	Eph. 3:9
Heb. 1:3	I Thess. 1:1	Col. 1:1
Rev. 5:14		

Christ

Along with these omissions listed above, we find that the word "Christ" has all but been eliminated from the new translation. In just the four Gospels alone they have eliminated it in 47 out of 60 times that it appears, sometimes using the word "Messiah" and other times just omitting it altogether.

Redeem

The words "redeem," "redeemed" and "redemption" appear a total of 20 times in the King James Version of the New Testament. TEV has eliminated it in 16 of these 20 cases. As an example, note the following verse:

Ephesians 1:7

The King James Version reads:

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

Today's English Version reads:

For by the death of Christ we are set free, and our sins are forgiven. How great is the grace of God, which he gave to us in such large measure!

Passing over the fact that “through his blood” has been left out since we have already treated that, we find that the words “set free” have been substituted for the word “redemption.” The substitution of the words “set free” eliminate the central idea of the payment price, which is crucial in God’s plan of redemption. Eliminate the “blood” of Christ and remove the payment of a price for sin, and you have no real Christian Gospel at all.

Remission

The word remission appears some 9 times in the King James Version, and in every case it has been eliminated in TEV.

Worship

Jesus Christ no longer is permitted to be worshipped in these Scriptures: Matt. 8:12; 9:18; 15:25; 20:20; Mk. 5:6; 16:19.

Reconciliation

Four important words in the New Testament dealing with God’s relationship to man in salvation are the words “reconcile,” “reconciled,” “reconciliation” and “reconciling.” Strong’s Exhaustive Concordance defines this Greek word “Katallage” or “reconciliation” as “restoration to divine favor, atonement, reconciliation.” These words appear in the King James Version a total of 13 times, and they have been eliminated in TEV some 12 of the 13 times. The only time that it appears in TEV is in I Corinthians 7:11 where it does not deal with God’s relationship to man, but rather the relationship between a husband and wife who are having marital problems, urging them to be “reconciled” together rather than having a divorce. Why eliminate the doctrine of reconciliation when it relates to God but continue it when it relates to a man and wife?

But what have they substituted for reconciliation? Well, just note these Scriptures which follow and see:

The King James Version reads:

For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by his life.

Today's English Version reads:

We were God's enemies, but he made us his friends through the death of his Son. Now that we are God's friends, how much more will we be saved by Christ's life!

II Corinthians 5:18

The King James Version reads:

And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation.

Today's English Version reads:

All this is done by God, who through Christ changed us from enemies into his friends, and gave us the task of making others his friends also.

II Corinthians 5:19

The King James Version reads:

To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them: and hath committed unto us the word of reconciliation.

Today's English Version reads:

Here we are, then, speaking for Christ, as though God himself were appealing to you through us: on Christ's behalf, we beg you, let God change you from enemies into friends!

Now why did these translators translate the word "reconcile" in all cases but one by the words "making friends" or "changed into friends," and yet keep the word reconcile in one case? I think the reason must be because in the one case where they kept the word "reconcile" it shows the absurdity of their translation. In I Corinthians 7:11 they chose to keep the word "reconcile" even though it is identical with these other verses. How would this verse read if we used the same word "Friend" in this verse that they have used in all of the other verses? Well read it and see:

If she does, she must remain single or else become a friend to her husband; and a husband must not divorce his wife.

Now could anything sound more silly than this verse with the word "reconcile" being translated "become a friend"? It just doesn't mean the same thing at all, does it? What is true in this verse here is just as true in all of these other verses, for God was not interested in simply making the world become His friend but in something far deeper than that. God was interested in "reconciling" the world to Himself involving the atonement which Christ obtained for us upon the cross of Calvary.

Repentance

What is true of the above examples in this new translation is also true of the word "repentance." A conscious effort was also made by the translators to do away with the Bible doctrine of repentance. The four words "repent," "repentance," "repented" and "repenteth" appear a total of 61 times in the King James Version. TEV has eliminated these in 44 verses of Scripture. Three examples will be sufficient to show how this is done;

Matthew 9:13

The King James Version reads:

But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

Today's English Version reads:

"Go and find out what this scripture means, I do not want animal sacrifices, but kindness." For I have not come to call the respectable people, but the outcasts."

Mark 2:17

The King James Version reads:

When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

Today's English Version reads:

Jesus heard them and answered: "People who are well do not need a doctor, but only those who are sick. I have not come to call the respectable people, but the outcasts.

Acts 17:30

The King James Version reads:

And the times of this ignorance God winked at; but now commandeth all men every where to repent.

Today's English Version reads:

God has overlooked the times when men did not know, but now he commands all men everywhere to turn away from their evil ways.

3. Various Other Verses

Although this new Bible purports to be a translation in "Today's English" to make the Bible more readable, there are

many passages of Scripture that are actually made confusing where they were easily understood in the King James Version. In each case you will notice that in one way or another it detracts from the Deity of our Lord Jesus Christ.

Hebrews 11:26

The King James Version reads:

Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

Today's English Version reads:

He reckoned that to suffer scorn for the Messiah was worth far more than all the treasures of Egypt; because he kept his eyes on the future reward.

You will see that in this passage the translators have changed the words "the reproach of Christ" to "he reckoned that to suffer scorn for the Messiah" which completely reverses the meaning of the passage. Did Moses look forward with the eye of faith to see the Lord Jesus Christ dying upon the cross, which was certainly the "reproach of Christ," or did Moses simply determine that he would rather suffer with the children of Israel than maintain his position in Egypt? TEV has completely changed the entire meaning of this verse.

Note also the following passages and how TEV distorts their translation and confuses the reader:

Matthew 16:26

The King James Version reads:

For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

Today's English Version reads:

Will a man gain anything if he wins the whole world but loses his life? Of course not! There is nothing a man can give to regain his life.

Romans 1:16

The King James Version reads:

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek.

Today's English Version reads:

For I have complete confidence in the gospel: it is God's power to save all who believe, first the Jews and also the Gentiles.

Revelation 1:1

The King James Version reads:

The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John.

Today's English Version reads:

In this book are written the things that Jesus Christ revealed. These things were given him by God, for him to show God's servants what must happen very soon. Christ made these things known to his servant John by sending his angel to him.

The question is, is this a revelation of or about Jesus Christ? Is Jesus Christ the One being revealed, and is He the One we are to see revealed in the Book of Revelation? Or is this a revelation that was given unto Jesus Christ to give to us, making Him simply a "go between"?

For lack of time we will not comment upon the following Scriptures, but a casual reading of these verses indicate that there are some serious deficiencies in this new translation.

The King James Version reads:

And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.

Today's English Version reads:

You, too, are built upon the foundation laid by the apostles and prophets, the cornerstone being Christ Jesus himself.

I Peter 2:25

The King James Version reads:

For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

Today's English Version reads:

You were like sheep that had lost their way; but now you have been brought back to follow the Shepherd and Keeper of your souls.

II Corinthians 8:6-7

The King James Version reads:

Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also. Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.

Today's English Version reads:

So we urged Titus, who began this work, to continue it and help you complete this special service of love. You are so rich in all you have: in faith, speech, and knowledge, in your eagerness to help, and in your love for us. And so we want you to be generous also in this service of love.

Philippians 1:1

The King James Version reads:

Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons.

Today's English Version reads:

From Paul and Timothy, servants of Christ Jesus – To all God's people living in Philippi who believe in Christ Jesus, together with the church leaders and helpers.

I Timothy 3:8

The King James Version reads:

Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre.

Today's English Version reads:

Church helpers must also be of a good character and sincere; they must not drink too much wine or be greedy;

I Timothy 3:12

The King James Version reads:

Let the deacons be the husbands of one wife, ruling their children and their own houses well.

Today's English Version reads:

A church helper must have only one wife, and be able to manage his children and family well.

Luke 1:32

The King James Version reads:

He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David.

Today's English Version reads:

He will be great and will be called the Son of the Most High God. The Lord God will make him a king, as his ancestor David was.

There is a Biblical doctrine of apostasy taught in the Word of God. Not a doctrine of apostasy in the sense that saved people lose their salvation, but there is an apostasy taught in the sense of a falling away individually, or in mass from revealed truth, a doctrinal lapse. This TEV is a part of that current apostasy since it is a departure from the doctrines of the Scriptures. This apostasy is referred to in II Thessalonians, but note how the two versions compare:

II Thessalonians 2:3

The King James Version reads:

Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition.

Today's English Version reads:

Do not let anyone fool you in any way. For the Day will not come until the final Rebellion takes place and the Wicked One appears, who is destined to hell.

The RSV also used the word "rebellion" in translating this verse, and I want to quote Dr. W. C. Taylor, a former missionary of the Southern Baptist Convention in Brazil for about 25 years. He comments upon this translation:

"The New Testament has no doctrine of apostasy in the sense of saved people's losing their salvation. But it has a doctrine of apostasy in the sense of a falling away individually, or in mass, from revealed truth, a doctrinal lapse. This RSV

(also TEV) is a part of the current apostasy of that nature, in much of its language. We have that doctrine in II Thessalonians 2:3: ‘... the apostasy is to come first’ (before the Day of the Lord), as the Berkeley Version well renders the Greek. Now this is disguised by the RSV (and TEV) as “the rebellion,” so as not to postpone the idea of Christ’s coming. For if a general apostasy had to come first in Christianity, then of course a Schweitzer idea of the speedy advent of the Savior in cataclysm eschatology would be impossible. So the translators won’t let Paul prophesy ‘the apostasy,’ even though the Greek itself is almost our English word.”

Herbert Kupferberg in an article appearing in Parade Magazine, November 2, 1969 (also quoted in the Introduction) points out indirectly another weakening of the Deity of the Lord Jesus Christ. Kupferberg writes:

“When people address Jesus, it is not with the word ‘Lord,’ as in the King James Version, but simply a polite ‘Sir.’ Personal pronouns referring to him are not capitalized.”

Though not expressly stated, this is a denial of the Deity of Jesus Christ and of His Lordship, for God says He is Lord, and Paul tells us that we must “Believe on the **Lord** Jesus Christ.” You see, the liberals and modernists are willing to accept the humanity of Jesus Christ, as are all the heathen religions of the world, but they will not accept the Deity of Jesus Christ, and even though this may appear to be a small point to some of our readers, yet when added with all the other points, it then seems self-evident that the translators seemingly have not overlooked any opportunity to demean the Deity of Jesus Christ and to attempt to make of Him a mere man, not God manifest in the flesh. I can say “Sir” to any man and all I do is to recognize his dignity as a fellow human being and give him a certain amount of respect, but when I apply the term “Lord” to Jesus Christ, I recognize Him and acknowledge Him as God; God’s “only begotten Son,” unique in every sense of the word from any other who has ever walked this earth, and I also recognize Him and acknowledge Him as truly my “Lord,” my master, as well as my Saviour.

4. Interpreters

The Revised Standard Version (RSV) introduced quotation marks into the Bible for the first time and this is very significant. The Greek and Hebrew do not have quotation marks. There are none in the King James Version but the RSV introduced them and TEV has continued this practice, so that the translators become more than translators, they become interpreters, for they decided when quotation marks should begin and end.

In the conversation which Jesus had with Nicodemus in the third chapter of the Gospel of John, the RSV ended the quotation at verse 15. The RSV does include these verses one through fifteen as a direct quotation from the Lord, but not so with TEV. These translators have reduced the quotation down still further by closing the quotation at the end of verse 13. Who is right, RSV or TEV? We have always believed this passage to be a direct quotation from the lips of Christ all the way through verse 21 (as have most conservative Bible scholars), yet these translators have eliminated this as a direct quotation from the Lord Himself.

In the RSV, these translators admit that they are "interpreters," for a footnote is added to this passage reading, "Some interpreters hold that the quotation continued through verse 21" but no such admission or indication appears in TEV. These translators are inserting their own opinions into the Scriptures when they begin using quotation marks.

Again, they have inserted their own opinions by interpreting certain passages of Scripture by using the name of the week in the passage instead of the Scriptural expression. Note the following comparison of Scriptures between the King James Version and Today's English Version:

Luke 24:1

The King James Version reads:

Now upon the first day of the week, very early in the morning, they came into the sepulchre, bringing the spices which they had prepared, and certain others with them.

Today's English Version reads:

Very early on Sunday morning the women went to the grave carrying the spices they had prepared.

Luke 23:54

The King James Version reads:

And that day was the preparation, and the sabbath drew on.

Today's English Version reads:

It was Friday, and the Sabbath was about to begin.

Matthew 27:62

The King James Version reads:

Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate.

Today's English Version reads:

On the next day – that is, the day following Friday – the chief priests and the Pharisees met with Pilate.

Matthew 28:1

The King James Version reads:

In the end of the sabbath, as it began to dawn toward the first day of the week came Mary Magdalene and the other Mary to see the sepulchre.

Today's English Version reads:

After the Sabbath, as Sunday morning was dawning, Mary Magdalene and the other Mary went to look at the grave.

Noting particularly these last two verses, there is a lot of difference in saying “in the end of the sabbath” and “after the

sabbath.” This is pure deliberate distortion. Also, the use of the names of the days of the week is pure interpretation. They have inserted the names of the days of the week to conform to a tradition which teaches that Christ was crucified on a Friday and resurrected on Sunday. It is true that many Christians accept that interpretation, but it is also true that there are Christians who believe that Jesus Christ was crucified on Wednesday rather than Friday, and some who believe He was crucified on Thursday. Of course, TEV has changed the reading of this verse in order to make it easier to fit the tradition of a Friday crucifixion. In connection with this, note the two renderings of this verse:

Matthew 12:40

The King James Version reads:

For as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

Today's English Version reads:

In the same way that Jonah spent three days and nights in the belly of the big fish, so will the Son of Man spend three days and nights in the depths of the earth.

Note that the King James Version says “three days and three nights” while TEV simply says “three days and nights.” The Greek uses the number three **both** times as translated in the King James Version, and the number three should have been so used in TEV.

Now it is true that this is a matter of interpretation, but what we are complaining about here is that these so-called translators did not translate but they interpreted the text by inserting their opinions as to the days of the week that these events took place, for the words Friday, Saturday, or Sunday are not used in the Greek text, and it is only their **opinion** that

this “day of preparation” was on Friday for the Scripture does not say it was Friday.

Here is another case of interpretation rather than translation.

Matthew 26:29

The King James Version reads:

But I say unto you, I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom.

Today's English Version reads:

“I tell you, I will never again drink this wine until the day I drink the new wine with you in my Father's Kingdom.”

Again, this is interpretation. The Greek text does not use the word “wine” but uses the words “fruit of the vine.” This is the **opinion and interpretation** of the translators, that it was wine, for the verse does not say it was wine but the “fruit of the vine.” Again, there are Baptists who believe that this refers to wine, but it is equally true that there are Baptists who believe that it refers to grape juice, and it is a matter of interpretation here in this passage. Here these translators inserted their own opinions and interpretations rather than being faithful to the Greek text and translating it as it reads.

One other area in which these translators have interpreted or incorporated their own opinions into this translation relates to the doctrine of repentance. Note the difference between the King James Version and TEV and see how these translators changed the translation to force the verses to teach what they want it to teach rather than simply translating the verse and letting each one interpret the verse for himself.

Acts 5:31

The King James Version reads:

Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

Today's English Version reads:

And God raised him to his right side as Leader and Savior, to give to the people of Israel the opportunity to repent and have their sins forgiven.

Acts 11:18

The King James Version reads:

When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

Today's English Version reads:

When they heard this, they stopped their criticism and praised God, saying, "Then God has given to the Gentiles also the opportunity to repent and live! "

II Timothy 2:25

The King James Version reads:

In meekness instructing these that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth.

Today's English Version reads:

Who is gentle as he corrects his opponents. It may be that God will give them the opportunity to repent and come to know the truth.

Now if they have inserted their own interpretations in just these few passages that we are aware of, in how many more passages have they incorporated their own ideas rather than giving us an accurate translation of the Scriptures. Because of

this fact, this is a very dangerous "Bible" for there is no way for the reader to know if he is reading God's words, or man's interpretations and opinions which have been blended into it without any warning or indication as to what is their opinion and what is God's Word.

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The American Bible Society and the Broadman Press in holding the copyrights also receive the financial royalties from the sale of the book. This is commercializing the Bible, and both the Bible Society and Broadman Press are making merchandise of the Scriptures for their own pecuniary profit. But not only do they make merchandise themselves, they are making "merchandise" of their readers as Peter says in II Peter 2:3 "And through covetousness shall they with feigned words make merchandise of you."

This is exactly what the American Bible Society and Broadman Press are doing with this "new translation. Note the translation of this verse in other translations and see if it doesn't

exactly pattern this so-called "Good News for Modern Man" and the American Bible Society.

The Berkeley Version reads

Motivated by greed, they will exploit you with their counterfeit arguments.

The Twentieth Century New Testament reads:

In their covetousness they will try to make you a source of profit by their fabrications.

Moffatt's Translation reads:

In their lust they will exploit you with cunning arguments.

The New English Bible reads:

In their greed for money they will trade on your credulity with sheer fabrications.

Anyone who wishes to aid them financially can do so by purchasing their Bible. Those who do not approve of the modernism, liberalism and socialism in these agencies and do not wish to contribute to it financially should not purchase a copy of this Bible or encourage the sale and promotion of it.

This control of the copyrights also means that the American Bible Society, and Broadman Press to a lesser degree, may control the use of the text in Sunday School lessons and the conditions on which Sunday School publications may use the text. Already the International Uniform Sunday School Lesson Outlines are copyrighted by the International Council of Religious Education, an arm of the National Council of Churches of the U.S.A.; and all denominations using this lesson system pay royalties to the National Council for this privilege. The Southern Baptist Convention pays over \$15,000 per year to this branch of the National Council of Churches just for the

right of using the system; and if they should begin to use this Bible, they will also pay for its use, and by their distribution and advertisements they are helping to finance its owners.

6. Translators

Who are the men who translated this Bible? Unlike the RSV, this information is not very widely known. When the RSV was published, the list of translators was also released and the majority of the translators were found to be unbelieving infidels from modernistic and liberal schools, and a large percentage of them were members of many and various Communist-front organizations. At least four of the RSV translators were from Union Theological Seminary of New York City, a hotbed of modernism, socialism and un-Americanism.

But who are the translators of TEV? This is not published. One thing we know. These translators are not men of God. No God-called man would produce such a "Bible" as this which undermines the very foundation of Christianity and her Christ, His blood atonement, and many other fundamentals of the faith as does this "Bible."

All that this Bible says about the translators is to be found in one brief paragraph in the preface. It says, "The basic text was translated by Dr. Robert G. Bratcher; the line drawing were prepared by Mlle. Annie Vollotton."

In order to learn more about the translators, I wrote a letter to the American Bible Society and received a reply giving me some background on Dr. Bratcher. He is a special secretary in the Translations Department of the American Bible Society. But what about his background?

He is the son of L.M. Bratcher, a missionary of the Foreign Mission Board of the Southern Baptist Convention in Brazil, and He himself also served as a missionary under appointment of the Foreign Mission Board of the Southern Baptist Convention. While a missionary in Brazil he was professor of Greek and New Testament theology in the South Brazil Baptist Theological Seminary of Rio de Janeiro. In addition, he edited the "Questions and Answers" department of "O Jornal

Batista," which is the official paper of the Brazilian Baptist Convention. It was in that column of July 9, 1953, that Bratcher said:

"Jesus Christ could not enjoy omniscience. That is an attribute of God . . . Jesus did not claim He and the Father to be one—which would be absurd."

This is a plain denial of the truth that Jesus Christ is God; a denial of the Deity of the Lord Jesus Christ. This statement then shows us very clearly the fact that Bratcher himself does not believe in the Deity of Christ and therefore he seeks to influence others to reject His Deity by tampering with the translation in such a fashion as to put in question the Deity, and in some cases, to eliminate the teaching of the Deity of Jesus Christ. This statement was published in the January 2, 1954 issue of "The Baptist Examiner."

Though he is given credit for being the "unique translator" of the "Good News for Modern Man," according to the letter from Marguerite Eldredge, Librarian of the Translation Department of the American Bible Society, he translated this from a Greek text prepared by others. This New Testament is not supposed to be a revision but a new translation from a new Greek Text called the "Bible Societies' Greek New Testament." **Publisher's Weekly**, September 26, 1966 says concerning this new text:

The Greek text on which the new version is based was published jointly in May by Bible societies in the U.S., England, Scotland, Germany and the Netherlands. Four New Testament scholars, including Bruce M. Metzger and Allen Wikgren of the U.S., prepared the Greek text with the help of 43 consultants . . . "Today's English Version" is a fresh translation from this Greek text, and it is thus technically not a version of existing translations.

Bruce Metzger and Allen Wikgren bring us immediately to the RSV for both of them were translators on the RSV. Metzger was secretary of the Committee of Translators of the

Apocrypha and is now Professor of New Testament Languages and Literature at Princeton and a member of the Standard Bible Committee for the National Council of Churches. Wikgren is another supposed Baptist. He received his training at the University of Chicago which was formerly a Baptist school, has pastored Baptist churches, and is presently with the Divinity School, Department of New Testament & Early Christian Literature at the University of Chicago.

7. Ecumenical Bible

The National Council of Churches engineered a campaign for the promotion of the RSV and then promoted it through its own local councils and churches. Because of the exposure of the fallacies of the Bible and the background of its translators, the RSV never did get the response that they hoped for. True, it was used in the literature of most of the major denominations, including the Southern Baptist Convention, but the people did not take to it.

For the Ecumenical Movement to be successful, a Bible acceptable to all must be available; and TEV is apparently that Bible. As we have already shown, the Southern Baptist Convention has swallowed this "Bible," "hook, line and sinker," even having a special edition published just for them. The National Council of Churches has "bought" it and now it only remains to show that the Catholic Church accepts it and you will have your Ecumenical Bible, acceptable to all. What a strange combination to see: The Southern Baptist Convention, the National Council of Churches and the Roman Catholic Church, all endorsing and promoting the same so-called "Bible." Mr. Louis Cassels, Religion writer for United Press International (UPI) wrote an article in which he points out the Catholic acceptance of this Bible. He writes:

The best-selling Bible translation in history has been cleared for use by Catholics as well as Protestants.

It's the so-called "Today's English Version" of the New Testament, known as "TEV" for short.

Published by the American Bible Society, the TEV has

racked up a phenomenal sale of 15 million copies since it was put into circulation in September, 1966.

Neither the Revised Standard Version (RSV), the New English Bible (NEB), nor any other modern English translation has come close to matching TEV in annual sales.

TEV sales should soar even higher in the year ahead because the translation has received the official approval or imprimatur, of Cardinal Richard Cushing, the Catholic archbishop of Boston. It was Cardinal Cushing who earlier gave an imprimatur to the Protestant-sponsored Revised Standard Version.

Protestant and Catholic scholars in recent years have reached substantial agreement on the translation of the Bible into English, and Cardinal Cushing's expert consultants did not seek a single change in the text of the TEV before approving it for Catholic use.

A committee of scholars headed by Dr. Bratcher is still at work on the Old Testament portion of the TEV. It is scheduled for publication in 1973.

In connection with this, the American Bible Society issued a news release on March 18, 1969 stating that Richard Cardinal Cushing, Archbishop of Boston, had granted this new "Bible" his official approval and that subsequent printings would bear his imprimatur.

So the world now has a "Bible" that is acceptable to all religious groups.

Conclusion

This then is "Good News for Modern Man." If you have read this book this far, you know that it is the Bible of the modernist, the liberal and the unbeliever. It is evident that the translators were not interested in giving us as accurate a translation as possible, but have permitted their own personal theology to influence them in the translation. These translators were more concerned in getting the translation into simple words that men can understand than in keeping the Word which God had given.

Since the translators do not believe in the fundamentals of the faith, they have attempted to influence you, the reader, in such a way as to undermine your belief in the fundamentals of the faith. Whether this was a conscious motive or not, I know not, but it will be the end results none the less, and the words of Scripture are very important. If the words are not inspired, then what is inspired? The thought? This is a common theory of inspiration today called the "Dynamic Theory" of inspiration, meaning that God only inspired the thought not the actual words, but how can you convey a thought without the use of words? And how can you be sure that your thought will accurately be conveyed unless you see that the words themselves are conveyed correctly and exactly? Words are important.

Our readers may be wondering why we are so concerned about the words of Scripture, and it is because we believe in the verbal inspiration of the Scriptures which is exactly what the Bible claims for itself. II Timothy 3:16 says,

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

The words "given by inspiration of God" is all one word, "theopneustos" which is a combination of the Greek words "theos" God, and "pneo" I breathe. What this verse says then is that "all Scripture is God breathed."

The words "all Scripture" "pasa graphe" come from the words "I write" and Paul declared here that all the written word itself in the original languages is inspired (God breathed) and not simply the minds of the writers, and what Paul says here in this passage, we find the same taught throughout both the Old and the New Testaments. Note the following verses:

Jeremiah 1:9

Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth.

Deuteronomy 4:2

Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I commanded you.

Isaiah 1:10

Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.

Ezekiel 2:7

And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious.

Ezekiel 2:10

Moreover he said unto me, Son of man, **all my words** that I shall speak unto thee receive in thine heart, and hear with thine ears.

Daniel 10:9-11

Yet heard I the voice of **his words**: and when I heard the voice of **his words**, then was I in a deep sleep on my face, and my face toward the ground. And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands. And he said unto me, O Daniel, a man greatly beloved, **understand the words** that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken **this word** unto me, I stood trembling.

Note the emphasis that the Bible places upon the words in these verses. The only inspiration that the Bible knows anything about is **word** inspiration or verbal inspiration. Now these men when they declared that they received the words of God were either telling the truth or not; they either deliberately lied, were themselves deceived, or else they were telling the truth. Note what Peter says concerning these men of the Old Testament:

II Peter 1:21

For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

If these men were “holy men of God” they certainly did not lie about it, and if they were “moved by the Holy Ghost,” then they were directed in their writings by God Himself.

Now what does the New Testament tell us we are to believe concerning the inspiration of the Bible? Note the following passages of Scripture:

I Corinthians 2:13

Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

I Thessalonians 2:13

For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

John 17:8

For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

What does the Bible say concerning those who reject th verbal inspiration of the Scriptures? The Bible says they are:

Intellectual fools

I Timothy 6:3-4

If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings.

Blinded by Satan

II Corinthians 4:3

In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

Cursed of God

Galatians 1:8

But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

II Corinthians 11:4

For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.

Revelation 22:18-19

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

This then is "Good News for Modern Man." This is the Bible that is to have a tremendous impact upon our world. It is produced by the American Bible Society; it is being distributed and pushed by the National Council of Churches; the Southern Baptist Convention has commissioned the ABS to publish their own individual edition under the "Broadman Press Edition" label and they are presently selling it through their bookstores and distributing it through their churches; the Roman Catholic Church has endorsed it as a special edition and has been issued with the imprimatur of Richard Cardinal Cushing and approved for Roman Catholics; Evangelist Billy Graham has called it "an excellent translation" over nation-wide television from his campaign in Anaheim, California, and it is being distributed by the Grason Company of Minneapolis, the "distributors of Billy Graham materials."

No wonder this Bible has had such a tremendous sale in such a short time. Following the endorsement by Richard Cardinal Cushing, a total of 154,923 was distributed in five

months. A special large print edition was printed for new readers and those with impaired vision and in eight months 56,664 copies were distributed to add to the over 17 million copies already distributed of the regular edition.

The use of this Bible draws a line between those who believe in the fundamentals of the faith and those who masquerade as God-called preachers, when in reality they are ministers of Satan, seeking to undermine the validity of the Word of God and the Deity of the Lord Jesus Christ. But regardless of what they do, we are confident that “the Word of the Lord endureth for ever” (I Peter 1:25).

MAKING THE EVIL SEEM GOOD

In all he did, in all he taught,
 He kept this aim in sight;
To get the deeds of darkness done,
 Disguised as works of light.
He spread his poison, slow and sure,
 Through many a specious sect,
And made the evil seem the good,
 Bamboozling God's elect.
 —Selected

The New English Bible

Another new translation is called "The New English Bible" or simply "NEB." This is mainly a British publication and translation but is being publicized and highly advertised here in the United States as well. NEB is another liberal translation and has received the praise of many theological liberals.

The March 18, 1970 edition of "Christian Century" also raises NEB saying:

This undoubtedly the best available translation of the Bible into English as of this date.

The general director of the translation was C.H. Dodd who is well known for his liberalism. Dodd does not believe the Bible is inerrant and that it came directly from God Himself. Note the following quotations from his book "The Bible Today":

The Bible contains incongruities and contradictions, not merely in matters of fact, but in spiritual outlook and moral valuation. (The Bible Today, pg. 10)

The First chapter of Genesis is a relatively late composition. We have in the second chapter an earlier, and cruder, Hebrew story of creation. The account in the first chapter was written after the prophets had done their great work towards a purer and more spiritual religion. (Pg. 30)

Creation, the Fall of man, the Deluge and the Building of Babel are symbolic myths. The Last Judgment and the End of

the World, if they are not in the strict sense myths, have a similar symbolic character. (Pg. 112)

As in all other cases, theological liberalism influenced these translators here also. These few pages are more or less an appendix to the treatment of "Good News for Modern Man" so we do not have space now for a lengthy treatment. Because of this, we are only able to list a few of the scriptures in NEB without comments, trusting that our readers will give them the consideration they deserve. These few verses shown here are sufficient to point out that this translation is not a reliable translation either.

Isaiah 7:14

The King James Version reads:

Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel.

The New English Bible reads:

Therefore the Lord himself shall give you a sign: A young woman is with child, and she will bear a son, and will call him Immanuel.

Isaiah 9:6

The King James Version reads:

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

The New English Bible reads:

For a boy has been born for us, a son given to us to bear the symbol of dominion on his shoulder; and he shall be called in purpose wonderful, in battle God-like, Father for all time, Prince of peace.

Zechariah 13:6

The King James Version reads:

And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.

The New English Bible reads:

‘What’, someone will ask, ‘are these scars on your chest?’
And he will answer, ‘I got them in the house of my lovers.’

Psalm 22:16

The King James Version reads:

For dogs have compassed me: the assembly of the wicked
have inclosed me: they pierced my hands and my feet.

The New English Bible reads:

The huntsmen are all about me; a band of ruffians rings
me round, and they have hacked off my hands and my feet.

Matthew 16:18

The King James Version reads:

And I say also unto thee, that thou art Peter, and upon
this rock I will build my church; and the gates of hell shall not
prevail against it.

The New English Bible reads:

And I say this to you: You are Peter, the Rock; and on
this rock I will build my church, and the powers of death shall
never conquer it.

A CRITIQUE OF THE LIVING BIBLE

By M. L. Moser, Jr.

Reviewed by John R. Rice

This is an important, factual review of the paraphrase of the Bible by Dr. Ken Taylor. It is carefully done and is valuable.

When the first part of this paraphrase of the Bible came out, we in "The Sword of the Lord" endorsed it as a paraphrase, with the understanding that it was not a translation and ought to be considered only as a commentary, in the words of Mr. Taylor. But as the paraphrasing of the rest of the Bible completed the book, it became evident that it was far amiss, unreliable, and that in our judgment Christian people ought not use this paraphrase.

In the nature of the case, a paraphrase is not the same as a translation. It involves a lot of the bias and prejudice and doctrinal position of the one who does the paraphrasing and he does not intend nor carefully seek to translate literally, word for word, the words God gave in the original languages.

Here is the way Dr. Moser starts the Introduction:

"Saul boiled with rage. 'You son of a bitch!' he yelled at him. 'Do you think I don't know that you want this son of a nobody to be king in your place, shaming yourself and your mother? As long as that fellow is alive, you'll never be king. Now go and get him so I can kill him!'"

Then Brother Moser continues:

“Shocked? You should be, for it was only a short time ago that such crude and vulgar language printed in a book would cause the writer to be jailed for violating the obscenity laws, but this repugnant and revolting language is a quotation of I Samuel 20:30, taken from a modern paraphrase of the Bible and is only one example from the latest of the new popular translations called, **The Living Bible**.

Yes, I was shocked, but since Dr. Taylor says seven million copies of **The Living Bible** paraphrase have gone out [Now over 42 million copies have gone out.], it is important that Christian people see how free, how appealing to the reckless and revolutionary groups this is and how untrue to the spirit and letter of the Bible.

Dr. Kenneth Taylor is the author of **The Living Bible**. He was the director of Moody Press, publishing arm of Moody Bible Institute of Chicago when he began to paraphrase the Bible. In spite of the fact that he directed the Moody Press, they declined to publish his paraphrases, so he was forced to publish them himself.”

This paraphrase was made popular by Dr. Billy Graham who bought many thousands of copies and distributed them.

“Reach Out” is “an illustrated edition of The Living New Testament as developed by the editors of **Campus Life** magazine, Youth for Christ International.” The text is the paraphrased edition of The Living New Testament by Ken Taylor. The introduction is carefully addressed to hippies, school drop-outs, rebels against society and left-wingers.

Dr. Moser says:

The additional text included with the pictures present Christ as “a revolutionary.” “It is a rugged world He

entered. Men were sold like lobsters to die for others' amusement. Rumors of insurrection buzzed in cities and towns... He entered as a baby and grew up to become a revolutionary."... Between pages 77 and 78, under the heading, "BE A REBEL WITH A CAUSE," it is said of the Lord Jesus Christ, "Here is the story of the greatest Activist who ever lived... Pictured across the page some teens are discussing "Protest: a Right and a Responsibility! "

Dr. Moser shows that "many passages dealing with the deity of Christ have been weakened." And to suit rebels and hippies and enemies of the government and society he has I Corinthians 11:14,15, "Doesn't even instinct itself teach us that women's heads should be covered? For women are proud of their long hair, while a man with long hair tends to be ashamed." But that is entirely different from the genuine translation. The King James Version says, "Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering."

The book tries to paraphrase the account of creation in order to leave room for evolution. As Dr. Moser points out,

The Living Bible straddles the issue. The reading of the text itself would indicate that God created this world in six days as He says He did, but in order to accommodate these liberals and unbelievers, Dr. Taylor has placed a footnote at each place where a day is mentioned during the creation time. The footnote says: 'Literally, "There was evening and there was morning, one day (or, 'period of time.')

Many good men believe that the days of creation might have been periods of time but no honest man in the world believes that the Scripture there says so. **The Living Bible** paraphrase is unreliable, biased, misleading.

In Isaiah 7:14 the word "virgin" is used in **The Living Bible**, though a footnote terms this Hebrew word a controversial word, saying that the Hebrew word *almah* is used for both "virgin" and "young woman," but this simply is not true.

In "The Sword of the Lord" we have proved again and again that this is not true of the word *almah*. The word *almah* in the passage always means *virgin*.

This paraphrase follows the most modern RSV and the New English Version in leaving out the term "only-begotten," about Christ. It simply says "only Son" instead of the statement that "God gave his only begotten Son." The term "only begotten Son" is used about Jesus in John 1:14; John 1:18; John 3:16; John 3:18; I John 4:9, but in all these cases this paraphrase leaves out that term "begotten." Remember that that term is saying that Jesus Christ is the only person who was physically begotten in the womb of a virgin by God. He was God's own physically begotten Son. But thus this paraphrase plays down the virgin birth just as do the modernists.

Not only so, but in other Scriptures, where the Scripture speaks of Jesus as being "begotten of God," Acts 13:33; Hebrews 1:5; Hebrews 5:5; I John 5:1; Psalm 2:7, the term "begotten" is left out.

In this book, **A Critique of the Living Bible**, by Mr. Moser, editor of **The Baptist Challenge** magazine, there are 72 pages, the price is \$1.25, published by The Challenge Press, P. O. Box 5567, Little Rock, Arkansas 72205. Ask for information about strong reviews of other modern translations.

* * *

This book may be ordered either from The Challenge Press or from your bookstore.